LUTHERAN MEN

DECEMBER, 1958

God's Christmas Garden

As far as human eye can see, with or without the aid of a telescope, the greater portion of this cosmos is so-called empty space, dark, cold, hazardous and unfriendly to mankind. In this vast space of the universe distances are calculated in terms of light-years—the distance light travels in a year at the rate of about 186,000 miles a second! Astronomers are quite accustomed to speak of cosmic distances in terms of hundreds of thousands of light-years!

Even if man could do the impossible—travel at the speed of light —he would cover fantastic distances in contrast to the distances we usually travel on earth. But in contrast to cosmic distances, man's jump off the earth would appear to God like the leap of a grasshopper off a marble.

The greatest obstacle to prevent man from coming even close to any so-called end of the universe would not be his inability to travel fast—if indeed he could travel as fast as light—but his inability live long enough!

The hope we have of traveling to the moon notwithstanding, we are still quite earth bound. The tiny mass of humanity on earth is quite insignificant in the vast emptiness of this cosmos. All human beings on earth at this moment could be buried in a hole measuring less than a cubic mile!

Yet this little earth is God's garden spot; at least for us. This is the place where there is just enough warmth, light and air for humanity to blossom. As far as we know now, man could live nowhree else. He might be able to live elsewhere only under artificial circumstances. On this tiny spot in the universe, sheltered from the deadly cold and the darkness of empty space, God placed us. But he did not leave us to be alone. He gave us Christmas. This means that he came to be with us.

Christmas means that on a certain day in history the whole vastness of the universe looked to this little earth as the place where the most wonderful deed of God was being accomplished. Gyrations of spiral nebulae, movements of multitudes of stars larger than our sun, and explosions within stars which make our nuclear weapons appear like firecrackers all speak of tremendous power—power which would disintegrate this earth in no time if it moved too close toward it. But more important than all that power was a helpless Baby in a manger, in whom was placed the hope of the world.

"Not by might, nor by power" are God's greatest deeds accomplished. "God hath chosen the weak things of the world to confound the things which are mighty."

John wrote, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christmas enables us to see even now the glory of God in this garden spot of the universe. The heavens not only declare the glory of God, but because of Christ a certain glory is attached also to man.

God gave us Christ and he gave us his Holy Spirit to be with us for ever. He not only planted his garden here, but he intends to take care of it. What happened on the first Christmas was not the final expression of God's concern for us. Through Christ we have his promise that he will be with us until the very end.

LUTHERAN MEN

The Magazine for Church Men

olume 39 **December, 1958** **Number 12**

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Cover Photo

And there were in the same country shepherds abiding in the field, keeping watch over ir flock by night. And, lo, the angel of the Lord came upon them, and the glory of the d shone round about them: and they were sore afraid. And the angel said unto them, r not: for, behold, I bring you good tidings of great joy, which shall be to all people. unto you is born this day in the city of David a Saviour, which is Christ the Lord. And shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying a manger. And suddenly there was with the angel a multitude of the heavenly host prais- God, and saying, Glory to God in the highest, and on earth peace, good will toward men. spel of St. Luke)

Staff

or — Joseph B. Mohr, 3701 Avenue I, Brooklyn 10, N. Y.
Send all News, Articles and Stories for Publication here.

iness Manager — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.
Send Subscriptions, Advertisements, Changes of Address here.

ters — George A. Eichler, Lawrence M. Reese.

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The Board Of Pensions Of The ULCA

BY GEORGE H. BERKHEIMER

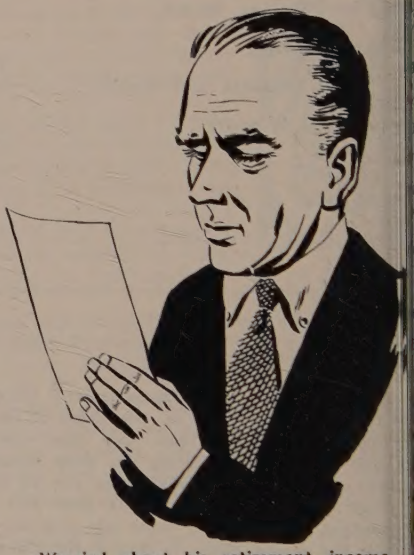
The 1956 ULCA convention wrestled valiantly with the question as to just how far the pension program of the church should be related to Social Security now that the latter is available to ministers.

The conclusion at which the church arrived was that it would be very unrealistic to take an ostrich approach toward the situation. The fact remains that Social Security is here. It is available to ministers on a "voluntary, self-employed" basis. Any progressive pension program must therefore recognize this fact.

Your church did. It adopted a revised pension program "in the light of the availability of Social Security for ministers."

The church by its action said in effect that it recognizes a greater degree of responsibility for ministers who were retired as of June 30, 1956. This was the earliest date that ministers could presumably have been fully covered under Social Security legislation. Many ministers who retired prior to this date have been able to qualify for Social Security benefits but since their earnings were limited, the benefits are at the minimum or near minimum levels.

The Rev. George H. Berkheimer, D.D., is Executive Secretary of the ULCA Board of Pensions.



Worried about his retirement income.

To this group of ministers, whi now numbers 313 on the pensi roll as of June 30, 1956, the chur promised an annual pension $1,200 beginning January 1, 19 The pension for this group will increased to $1,300 a year as of Ja uary 1, 1959; to $1,400 as of Ja uary 1, 1960; and to $1,500 as January 1, 1961.

It is interesting to note that 1 of these ministers retired before Contributory Pension Plan went to effect. The remaining 176 w members of the Contributory Pensi Plan at the time of their retirem

The plan also provides a pension $600 a year for widows of min-rs in this category. The pension this group of widows will be reased by $50 a year at each ective date of increase in the min-rs' pension.

There are 608 widows presently eiving an annual pension of $600. ain it is of interest to note that of this number are widows of nisters who retired before the ntributory Pension Plan went in-effect. The remaining 135 are lows of ministers who were mem-s of the Contributory Pension n prior to their retirement or th.

The second part of the revised sion program pertains to minis-who were 60 years of age or r as of July 1, 1956, retiring as hat date or later. This group had n promised a supplemental pen-n by the 1946 ULCA convention vided they enrolled in the Con-utory Pension Plan no later than vember 1, 1947. In order to ful-this commitment the revised pen-program guarantees to them, n retirement, a minimum annual sion of $900.

The pension for this group will made up of a Non-contributory sion (including the supplemental sion) of $350, their annuity under Contributory Pension Plan and build-up necessary from benevo-monies to bring their pension he guaranteed $900 level.

should be emphasized that the 0 figure is a guaranteed mini-n. It is not necessarily a maxi-n. In the event the Non-contributory Pension (including supplemental pension) and the annuity under the Contributory Pension Plan exceed $900, the minister will receive the sum total of the two. Under such circumstances, however, there would be no build-up out of benevolent monies.

It will be recognized that this group of ministers have had the privilege of entering the Social Security program. Those who have done so, and the vast majority have, will receive their Social Security benefit in addition to their pension from the church. Those who have elected not to enter the Social Security program will receive only the pension of the church. It should be noted that the pension of the church will be paid to this group of ministers whether or not they have elected coverage under the Social Security program.

Ministers less than 60 years of age as of July 1, 1956 are given no guaranteed minimum pension under the revised pension program. Each such minister will receive his full annuity under the Contributory Pension Plan if he has been a member of said plan. He will also receive a Non-contributory Pension computed on the basis of $10 for each full year of service to the church from ordination through 1952 with a minimum of $100 a year and a maximum of $350 a year. The Non-contributory Pension will be paid to those eligible to receive the same whether or not they are members of the Contributory Pension Plan.

In addition to the pension of the

(continued on page 28)

To Our Ministers

BY HOWARD E. KERSHNER

"But ye shall be named the priests of the Lord; men shall call you the ministers of our God; . . . " Isaiah 61:6

Few of us laymen have enough appreciation for our ministers. About 300,000 of these men, scattered all over our country, from the tiny villages on the windswept plains, remote hamlets high in the mountains, throughout suburbia, and in the teeming slums of our great cities, are striving to lighten human burdens, to neutralize and wipe away sin and to bring hope, courage and salvation to all of us.

Those who thus minister with such devotion are paid less in proportion to their ability and to the service rendered than any other group of our citizens. They toil longer hours and more conscientiously than any of us.

They are on call night and day. We are careful about intruding on the privacy of one another, but we think nothing about calling our minister before breakfast or in the middle of the night. If we need help, counsel, consolation, or succor of any kind, we do not hesitate to call him and ask for it. Usually such service is cheerfully given at any hour of any day in the week.

In the midst of counseling, visiting the sick, attending and often speaking at all kinds of meetings, he is expected to run a complicated church organization, to be a personnel expert, a psychiatrist, an executive, a student, an expert of foreign, national and local affairs, and to prepare scholarly sermons on a wide variety of subjects.

We expect our ministers to share our lives with us, to be close at hand and interested in our birth, to christen, instruct, and confirm us, to solemnize and make happy our wedding, to share our sorrows, to tell us how we can defeat the devil's effort to destroy our lives, to go with us to the very valley and shadow of death to lay us away with decency and dignity, and to comfort the bereaved members of our families after we are gone.

How can we expect so much of mortal man! What a brave and successful effort these great souls make to measure up to these requirements! How generous they are in forgiving us when we are unreasonable, demanding, and at times even angry with them! They pray for us and with us. They bring hope and gladness into our lives. They direct our thoughts upward and lead us to the love of God. They support us with the inspiration that keeps

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rom becoming careless, materialistic reatures.

Our ministers make the Gospel of esus Christ and the fellowship of he Holy Spirit and of the saints real o us. If we follow their advice and ounsel, they will show us the way to he transformation, glorification and llumination of our lives. They are uideposts to happiness in this world and to life everlasting.

We can never appreciate them, thank them, love them, or pay them enough.

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Ephesians 3:7

●

President Lays Cornerstone for Interchurch Center

President Eisenhower is flanked by some of the other leading participants in the cornerone laying ceremony at the Interchurch Center, now rising on Riverside Drive, New York. hown (left to right) are: the Rev. H. Leroy Brininger, assistant general secretary for admintration, National Council of Churches; Dr. M. Forest Ashbrook, chairman, arrangements comittee for cornerstone laying, and executive director, the Ministers and Missionaries Benefit oard, American Baptist Convention; President Eisenhower; Dr. Grayson Kirk, president, olumbia University, New York; and Adele Addison of New York, program solist.

Not shown in the photo, but participating in the ceremonial mortaring of the cornerone, was Dr. Edmund F. Wagner, treasurer of the ULCA, who is also president of the Interurch Center.

—Religious News Service Photo

Forgetting the Past

If you had a heavy trailer attached to your car you would find it difficult to park in wn, difficult to maneuver through traffic, difficult to speed up a hill in high gear. Many ople are similarly hampered by their own pasts. They insist on carrying around with them e full weight of the "remembrance of things past," and this makes it more difficult for em to maneuver in the present and to approach the future with energy and confidence.

—From THE NEXT DAY, by James A. Pike

The Topic for January

An Inter-Lutheran Topic

Edited by the Rev. Ralph R. Hellerich

Do I Have Original Sin?

BY ROBERT J. MARSHALL

Most of us have heard explanations of sin so often that we are likely to take for granted that everyone understandn the subject. If this were true we would then have little reason for studying the matter any further.

Actually there are different ways of defining sin, and since many persons do not have any effective contact with Christian teaching, they have never received any truly Christian understanding. If you were to use the word "sin" in conversation with such a person, he might understand something quite different from what you intended. This difficulty in getting at meanings has serious consequences. In fact, the non-Christian view can become so prevalent as to influence even the Christian. Then Christians go on talking and thinking in ways that are really unchristian without even realizing it.

If we want to disentangle the Christian understanding of sin from confusion with mistaken notions, a consideration of original sin will lead us to the crux of the matter. The church's doctrine of original sin says something different than that which people usually mean when they think about sin. To understand the contrast, we must first see what the common idea of sin is like.

The Common Idea of Sin

In order to find out, just ask a few people, "What is the worst sin?" They will mention almost anything from the mistreatment of tomcats to voting for a Republican (or should it be a Democrat?). In between will come references to adultery, drunkenness, gossip, cheating, unfriendliness, and laziness; profiteering on slum housing or interference with private enterprise, segregation of races or integration. Some may generalize and speak of selfishness. Everybody has a different idea; but everybody seems to agree that sin has to do with many different specific wrong things.

Some people have talked as though the teachings of the church about sin were to blame for making people feel unnecessarily guilty. This is seldom so. For clarity we could wish that the word "sin" would be reserved for religious use. If this were

Author

The Rev. Robert J. Marshall is the Professor of Old Testament Interpretation at the Chicago Lutheran Theological Seminary, Maywood, Illinois.

:omplished, however, people with religious faith would still be gov- ıed by their own ideas of right d wrong, and by feelings of guilt. en criminals have standards that ve the same purpose as ethics, ough their code would be called ethical by us.

Recently police discovered a teen- e gang which required boys to al as a condition of membership. commit a theft without being ught was considered the most mer- rious attainment, and "squealing" a fellow member was considered worst crime. Here was an ex- me example of how topsy-turvy a ral system can become when left develop on the strength of human lgment alone.

These boys demonstrate how peo- develop their ideas of good and l. Everybody has a group of peo- that mean a great deal to him. hat the group thinks will deter- ne to a considerable extent what individual thinks. Of course a n associates with a great many ferent groups and each will play some part in the process. But the man will have preferences that give greater weight to the wishes of some than to others. There is no question whether a man will have a sense of wrong. The only question is, *what* will be considered wrong.

Men are forced by social disapproval to take their errors and faults very seriously. They are taught responsibility and their consciences are trained. Since they are held guilty by their acquaintances whenever they fail to live up to the expectations of the group, they learn to feel guilty for their failures. This is the normal development of every human being. When God created man, he made the kind of creature who would ever after be blessed with moral scruples. Whether a man recognizes God or not, he will have a sense of wrong and guilt.

The displeasure of others and the discomfort of guilt make a powerful combination providing strong motivation to avoid or remedy wrong. Men know what it means to work

(continued on page 22)

Topic Aims

. To assist the men to penetrate beyond moralistic concept of "sins" and to un- stand the basic concept of "sin" in the t of their relationship to God.

. To assist the men to understand the cept of "original sin" and to recognize implications in their own lives.

Worship Suggestions

nns: Out of the Depths I Cry to Thee
Jesus Sinners Doth Receive
Weary of Earth and Laden with My Sin
Rock of Ages Cleft for Me
My Faith Looks up to Thee

lm 51

ipture: Romans 5:12-21

sentation of the Topic

sing Prayers

Helps for the Leader

Before the program, the leader could pass out slips of paper and have each person write what he considers to be the worst sin. Someone should then be appointed to collect the slips and tabulate the results. A report could be called for at the proper place during the presentation of the topic.

The leader should present the material covered in the topic up to the numbered questions. He may read parts of the material or organize his own talk, using the topic material for resources.

The questions may be asked one at a time to stimulate discussion from the group. After a brief discussion of each question, the answer for the question may be read from the topic material.

Following the question and answer period, the Conclusion may be read or summarized.

The Lamb Award

The Lamb Award is a national adult award which is given to Lutheran laymen an pastors who have rendered noteworthy service of exceptional character to the physical, mente moral and spiritual development of boyhood through or in the scouting program of the Luther Church.

The recipient of the award should be one who has been or is:

1. An active member of his parish and an individual of outstanding Christian characte
2. Actively participating and encouraging the Pro Deo et Patria program.
3. Actively promoting and supporting Boy Scout Sunday.
4. Displaying outstanding service in the recruitment of Lutheran men for leadership scouting.
5. Displaying outstanding service in promoting the organization of (Lutheran) scout uni
6. Actively encouraging participation in the pogram of scouting.
7. Conscientiously interpreting to his council the Lutheran position on scouting.
8. Inaugurating significant service projects for the church.
9. Actively promoting and supporting the scouting program.

For further information about the award, write to United Lutheran Church Men hea quarters in New York, or to National Lutheran Committee on Scouting, 701 Second Avenu South, Minneapolis 2, Minn.

FLASH! FLASH! FLASH! FLASH

ULCM Executive Committee releas South Bend Convention plans. The them selected is "You Have Been Called" base on Ephesians 4:1 (RSV). This is the La men's Sunday theme for the Protesta churches for 1959. Convention dates a October 12-14, 1959. The opening sessi will be at 2 p.m. on Monday and the co vention will close at noon on Wednesda A special feature of the convention w be the presentation of three study pape on: Our Organization, Our Program, a Our Finances. Every delegate and visit will discuss these three subjects. The re istration fee will be $5 for delegates a $2 for visitors. The church is Holy Tri ity, South Bend, and the hotel is the Pi Oliver. The speakers will be announc later.

The Devil's Praise

It was C. H. Spurgeon, I think, who one day after a morning service was confron by a lady who said to him, "Mr. Spurgeon, that was a wonderful sermon you preach this morning." He replied, "Yes, ma'am. The devil told me that ten minutes ago."

What we need in our churches today—urgently, desperately—is not that people sho come to hear a preacher, and then tell him what a good (or bad) sermon he preach but that they should leave the house of God saying, "What a wonderful Lord!" When praise is given to Him and taken from man, a Church rises in spiritual temperature becomes irresistible.

Alan Redpath in VICTORIOUS PRAY (The Fleming H. Revell Company).

Lamb Award Winners, 1958

ROY B. FULLWOOD

Dental Technician

The pastor of St. Andrew's Lutheran Church, Hickory, North Carolina, pays high tribute to Roy Fullwood, the dedicated scoutmaster of the church troop for the past ten years. Without adequate support he has given liberally of his time, energy and money. He has led seven scouts upward to become Eagle Scouts. For six years he was chairman or member of Western District Brotherhood Committee on Boys Work and Scouting.

Mr. Fullwood has been a faithful member of Catawba County District Committee on Camping and Activities, and Leadership Training.

As a churchman he has been particularly faithful in the Brotherhood locally, at conferences and in attendance at synodical and ULCA conventions.

Presentation: At church service or North Carolina Synod Brotherhood convention, November, 1958.

DR. FRANK C. DIEFENDERFER

Dentist

"Doe D" puts dentistry in second place to scouting. He has served in many capacities, and is currently chairman of the troop of St. Michael's Lutheran Church, Allentown, Pa. While he was district chairman in 1947 he was presented with the Silver Beaver Award. He was vice president of Lehigh Council, 1952 to 1956, and since that date is president. He has recruited many Lutheran men to work in scouting.

He has served his church as teacher, choir member and church council member.

Presentation: church service or convention ULCM Ministerium of Pennsylvania.

OSCAR L. LINGLE

Garage Owner and Operator

A scoutmaster for 28 years, Mr. Lingle of Shell's Lutheran Church, Harrisburg, Pa., has turned down counsel and district scouting jobs in favor of remaining with his tropp so that he might directly serve scouts in his own church. In 1947 he was awarded the Silver Beaver and last year served as a scoutmaster of Council Troop at the Valley Forge Jamboree.

As a community leader he has been president of a school board and organizer and leader of a parent-teachers' association.

Mr. Lingle is president of ULCM of the East Pennsylvania Conference, member of church council, is teacher and superintendent in Sunday school, and a member of the choir.

Presentation: church service or Central Pennsylvania ULCM convention October 18.

NORTH EAST WEST SOUTH

of Men and Their Activities

Midwest

St. John's Brotherhood, Norfolk, Nebr., reports that they are maintaining a blood bank at the Lutheran Hospital in that town. Members of the congregation are able to obtain blood free of charge while being patients at the hospital. Central States Synod men in the Tulsa area attended the recent retreat for Lutheran men of the various churches. Dr. Johannes Knudsen of Chicago Lutheran Seminary was the leader using the theme: "Christ and Culture."

New York

The Rochester Conference of the New York and New England Synod observed Lutheran College Day on October 19, with representatives of twelve Lutheran schools present. The following week-end the conference ULCM sponsored its 4th annual Reformation Day dinner and service. The speaker was Synod President Dr. Alfred L. Beck, formerly of Rochester.

Philadelphia

United Lutheran Church Men of the Philadelphia Conference of the Ministerium of Pennsylvania are sponsoring their annual clothing drive for Lutheran World Relief. Collections were made November 15. William A. Rittler Jr. was in charge.

Canada

The Canada Synod ULCM conducted a Leader's Training Session early in November at St. Matthew's Lutheran Church, Kitchener, Ont., Canada. Earl Koellner was in charge of registrations. Ernie Miller was host to the monthly meeting of the Synod ULCM Executive. President Howard Herter presided. Emmanuel, Toronto, organized an active ULCM unit, with Waldon Ewald as president. Trinity, Sebastopol, elected a new set of officers recently, with George Wilhelm as president. Synod executive committeemen were visiting congregational units.

Chicago

The Chicago Conference ULCM held their annual fall dinner in November at Good Shepherd Lutheran Church, Oak Park. The speaker was the Rev. Luther Y. Seibert of Elmhurst, Ill. Adolph W. Spitz presided.

South

St. Matthew's Lutheran Brotherhood at Columbus, Ga., recently heard the Ga.-Ala. Synod ULCM President Walter Reiser speak to the group. J. H. Oetgen of Atlanta represented the ULCM at the West Virginia Synodical ULCM meeting a

ckson Mills, recently

Excellent Publication

One of the best synodical ULCM lletins or publications coming to e New York office is the one from e New York and New England nod ULCM. The editor is Harold uell of Rosedale. The paper is ne in a professional manner with number of pictures spread through- t the publication. The most recent sue carried news of all the confer- ce ULCM units of the synod. How- d L. Logan spoke at Rensselaer to e Hudson Valley Federated Broth- hood in mid-November. Clarence eun was the leader at a recent adership training session at Re- emer Lutheran Church, Flushing.

Texas

The Texas-Louisiana Synod ULCM et at Victoria, Texas, for their an- al convention. Dr. Leland Soker Denver was the ULCM representa- ve. The Rev. Philip Wahlberg and r. Royal Lesher were speakers. Dr. B. Everitt presided. The Rev. ernon Mohr of the American Lu- eran Church was an honored guest.

Program Planning

Unity Lutheran Church's men's oup sent us their 1958-1959 pro- am listing the program meetings r the entire year beginning with ptember and extending through ay. This is the kind of planning ich we like to observe. It indi- tes good planning and, we believe, lpful to increase attendance. Ed- ard Sladek is the president.

Daughters Included

St. Paul's Byrom, Conn., recently ld a father-son-and-daughter ban- et. This is a kind of new twist. And it sounds like a good idea. This congregational unit continues to distribute its own Newsletter, with good effect.

Allegheny Conference

The ULCM of the East Allegheny Conference was organized recently at Philipsburg, Pa. A constitution was adopted. Robert Myers of Clearfield was elected president. Speaker at the dinner was Dr. F. Wm. Brandt of Osterburg. A worker's conference was conducted in the West Allegheny Conference in the Johnstown area in mid-November with Executive Secretary Logan as the leader. The workshop was arranged for by the Conference Committee on Auxiliaries, the Rev. Donald Yost of Berlin, chairman.

Gift Fund

The North Carolina Synod Brotherhood Loan and Gift Fund is approaching the half-million dollar mark. On October 1 it was shy of that record amount by something under $22,000. The fund was established in 1922. Two-thirds of the total remains in the revolving fund. An amount representing one-third has been given to the churches. This amount totals approximately $125,000. Almost $390,000 has been contributed by Brotherhoods and other organizations.

Pittsburgh

ULCM leader's training sessions were conducted in the Pittsburgh Synod during November. Mr. Logan was the leader at four of the six conference sessions. J. Russell Barley and Lylse Shaffer were leaders at two other conference meetings. The Central Conference held their fall

meeting on November 9 in the Pittsburgh area.

North Carolina

The North Carolina Synod Brotherhood met at Hickory, N. C., on November 18. Chester Myrom, director of the ULC Foundation, was the banquet speaker. The banquet was held at Lenoir Rhyne College. J. J. Lentz, president, presided.

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Eastern Conference New York And New England Synod ULCM Retreat

The Eastern Conference, New York and New England Synod ULCM, held a retreat October 4, 1958, at the Beards Hollow Church in Schoharie Valley near Cobleskill, New York. The Theme was "Leadership Training and Spiritual Refreshment."

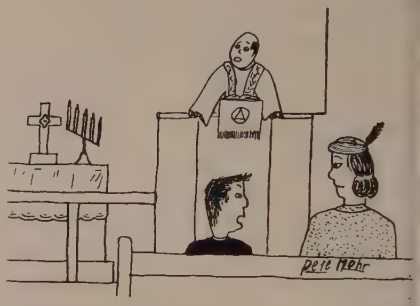
The retreat was led by Leland Hokerk, Eastern Conference ULCM president.

Scripture readings by Donald Almy. Bible study—"The Layman in New Testament Judaism," by Pastor Umberger. Work Shop—"Use Kings Men," by H. J. Fischbeck.

After a period of silence and meditation Harley Kling led us in "Sharing Experiences."

The retreat was closed by Pastor Moyer and Leland Hokerk with a discussion, "Making the Pastor 12 Feet Tall."

—Henry J. Fischbeck



"Ma, if we pay him now, can we go home?"

Miss Josephine I. Darmstaetter

Miss Josephine I. Darmstaetter of Ardmore, Pa., is the new executive secretary of United Lutheran Church Women. She will succeed Dr. Nona M. Diehl, who will retire after 31 years of service next May.

Miss Darmstaetter has been on the ULCW staff for the past six and one-half years. She now serves as candidate secretary, a responsibility which involves recruiting women missionaries for overseas work.

A native of Lancaster, Pa., and a graduate of Millersville State Teachers College, Millersville, Pa., she holds a Masters Degree in Education from the University of Pennsylvania. Her specialty in the field of education is in guidance and counseling.

Scene From Filmstrip

Jim Saunders, left, tells off Harry Gross when he discovers that his tire is flat for the second time. Scene is from the new ULCA filmstrip, "But Was He My Brother."

The premiere showing of the new ULCM filmstrip, BUT WAS HE MY BROTHER, was included as a part of the report of United Lutheran Church Men to the recent convention of the Church at Dayton, Ohio. This filmstrip has been under preparation for some months under the supervision of the Rev. Lester Utz, chairman of the Audio Visual Committee of ULCM. The filmstrip was produced by the United Lutheran Publication House and is in color and with sound.

The script was written by Robert Huldchiner of THE LUTHERAN staff and is narrated by Richard Sutcliffe of the Department of Press, Radio and Television, ULCA. The scene is set in the locale of Berkeley Hills Lutheran Church, a suburb of Pittsburgh, Pa., the Rev. Harry Bowman, pastor. Most of the persons participating in the story are from his congregation.

The two main characters, Harry Gross, a garage man, and Jim Saunders, an executive living in suburbia, carry through the story, which opens with a common occurance—a flat tire. The strange turn which occurs in the story when Jim Saunders takes his trouble with Harry Gross to the church is most interesting. The implications of the Christian faith in the community become a reality as Jim Saunders changes his whole attitude toward Harry Gross.

The filmstrip will be distributed to the synodical ULCM units on a prorated basis during November. A leader's guide and script will be included with each strip. It is suggested that the showing of the filmstrip should be followed by a discussion of the story. Copies of the filmstrip and record (33⅓ RPM) are available from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Penna., at $10 each.

Prominent Layman Honored

When Wittenberg College, Springfield, O., honored Judge Charles B. Zimmerman (left) as he completed 25 years of service on the Supreme Court of Ohio Oct. 4, Dr. F. Eppling Reinartz (right), secretary of the ULCA, was the one of the speakers joining in tribute to the Ohio layman. Principal speaker at the dinner was Ohio Governor C. William O'Neill. Judge Zimmerman was graduated from Wittenberg in 1911 and is the current president of the college's alumni association. He is a lifelong member of Springfield's First Lutheran Church and is a former member of the ULCA executive committee.

Dr. Fry Stresses Balance Between Truth and Unity

Truth and unity are "twin imperatives" that call for equal measures of loyalty in present-day inter-Christian relations, Dr. Franklin Clark Fry of New York told the Lutheran World Federation Executive Committee in his presidential message at its annual meeting in Strasbourg, France, Oct. 27-30.

The head of the United Lutheran Church in America said Lutherans reject the view that faith should be "diluted" and "distinctive doctrines soft-pedaled, so as not to interfere with, or infringe upon, the sense of the unity of the Church."

On the other hand, he added, "it is often a besetting sin for some of us to put the accent so exclusively on truth and not on unity at all, that we equally distort the proper balance between these two imperatives of the Christian life."

In the total ecumenical movement, Dr. Fry said, the justification for the existence of a confessional organization like the LWF lies in its effort to maintain "the proper relationship of the twin imperatives of truth and unity."

The federation leader expressed the view that when the federation was founded in 1947, "we did not think through all of the implications of what we were doing."

"There was a holy impetuousness about the establishment of the Lutheran World Federation very soon after the conclusion of the terrible war that separated our peoples," he said.

However, he stressed that "we cannot allow this situation to continue indefinitely. It is necessary for us to be introspective and reflective about the character of what we are about in the federation."

He voiced the opinion that the

LWF does not exist to be either "a glorification of the past," a partisan organization, or a source of a feeling of "strength and solidity and power" in a day when "only a small percentage are really devoted to, and open to, the Word of God."

Dr. Fry noted that, especially during the Reformation season in the last days of October, Lutherans look back with profound thankfulness for the leading which God gave to our fathers 400 years ago."

However, "religion has the bad habit of locating God in the past rather than in the present," he said. "The LWF must not be allowed to become an institutionalizing of that weakness of the human spirit."

He urged that "our intellectual and spiritual task (in the LWF) is to yield to the two imperatives of God an equal allegiance with equal fervor, in balance of mind and dedication of spirit."

World Refugee Year

A proposal to the United Nations to declare a World Refugee Year was endorsed by the Executive Committee of the LWF.

The committee pledged "its support and continued cooperation in a joint international effort to relieve the plight of homeless people throughout the world."

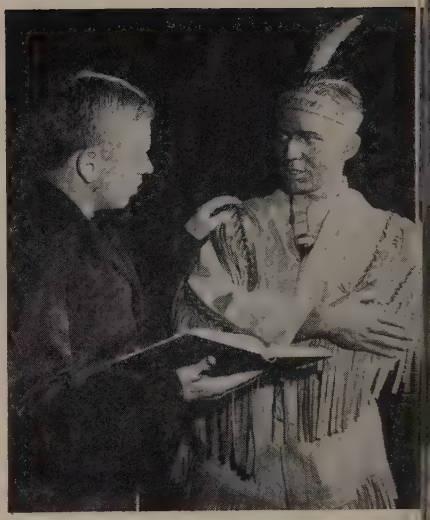
In another adopted statement, addressed to the federation's 61 member Churches around the globe, the committee said:

"As we think of the millions of refugees and oppressed, the hungry and homeless in many parts of the world, our prayers to God should be that He not permit evil to prevail but that His good and gracious will may be accomplished."

It expressed hope that God might "endow us all with responsible thoughts of justice and peace and make us obedient instruments of His will."

Three top leaders of the Lutheran World Federation are shown during a session of its annual executive committee meeting in Strasbourg, France. Left to right are: Bishop Bo H. Giertz of Gothenburg, Church of Sweden, second vice president; Dr. Franklin Clark Fry of New York, president: and Dr. Carl E. Lund-Quist of Geneva, Switzerland, executive secretary. Dr. Fry also is president of the United Lutheran Church in America. Dr. Lund-Quist, also an American, is a member of the Augustana Lutheran Church.

—Religious News Service Photo



This is a scene from a pageant which marked 100 years of Lutheranism in Minnesota. It shows the bringing of the Gospel to the Indians in the Minnesota Centennial Lutheran pageant, "Of Grace and Growth," which was presented in eight cities of the state under sponsorship of 14 Lutheran bodies.

Duane Larson, 18, of Cadot, Wis., a student at Augsburg College in Minneapolis, portrayed a pastor converting an Apache Indian. The Apache was played by Victor Volz, 19, of Cleveland, O., a student at Concordia College, St. Paul.

Not since the world premier of the film "Martin Luther" in Minneapolis in 1953 have Lutherans of so many groups co-operated in one project as in the centennial.

—Religious News Service Photo

Report From Dayton Convention—Laymen and Churchmen

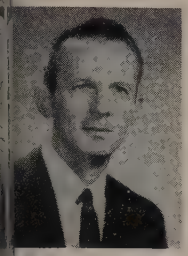
One of the COS (Commission on Organizational Structure, of 1954 vintage) recommendations still unsettled concerned cooperative relationships between the Brotherhood of the ULCA (now the United Lutheran Church Men) and the Lutheran Laymen's Movement for Stewardship. This lengthy (34-line) proposal was adopted in what the Executive Board called "the following *simplified* form: ULCM and the LLM shall cultivate increased cooperative relationships." A joint study committee is to be appointed, composed of members of ULCM, LLM, and the Executive Board, to promote further cooperation and to report to the 1960 convention.

In its report, the ULCM reported on its new constitution, on the outstandingly successful King's Men crusade program, on its work in Scouting, and on its cooperation with PRT in securing additional radio stations to broadcast The Protestant Hour and Church World News. An excellent new filmstrip, "But Was He My Brother?" was shown to the convention. ULCM appealed for support: "There are hundreds of men's groups outside the *official* men's program of the church. We believe that we merit the complete support of all the congregational men's groups in the ULCA."

Social Missions

The Board of Social Missions reported on a series of five pilot institutes for laymen, held during the past biennium. These so-called Faith and Life Institutes had their inspiration in the European evangelical academy, but have been adopted to the American scene. Their purpose is threefold: "to interpret the Christian faith to the laity; to relate the Christian faith to vocational and public life; and to achieve free communication between the 'world' and the church."

Because of this favorable experience, the Board was commended for progress and was instructed to develop a more extensive program for the next biennium. The proposal for a minimum of ten institutes a year in 1960 and 1961—further experimentation with the form of the program continuing at the same time the program is expanded and developed.



MAN TO MAN

BY LAWRENCE M. REESE

Decline of Modern Man

Is the time coming when this will ally be a woman's world? Or is near now! Will the number of pable and efficient women in the ofessions, business and industry, nagement and labor, politics and urch work, continue to increase? ill the Lutheran Church in Amer- and Canada follow the lead of her churches and ordain women stors?

Why bring this subject up? There e several reasons. First of all, some our modern sociologists are con- ned that man is swallowed up in lustry and has had to decline ny of the responsibilities which formerly assumed. Because of his sorption in business and industry, has frequently abdicated his im- rtant role in the family. By the ne token, he has frequently not epted large responsibilities in his urch and community. Looking at problem more deeply, it is ob- us that all of us are living in a tural revolution. Not only do scholars question the role of man, but also the role of woman and children. Suppose we flash back to yesteryear and see how our modern cultural patterns have developed.

Years ago, man had natural reasons for a kind of supremacy. It was man who hunted, fished, farmed, and beat his way through the wilderness with the strength of his muscles and the power of his adventuresome spirit. It was the male of the species who fought off attackers and went to war. It was man who built governments, sailed the seas, and founded cultural institutions.

Knowing and accepting these conditions, woman found much of her security in man. Her happiness grew out of her role as homemaker, husband-pleaser, nurse, child-raiser, and teacher. Hers became the loving, although sometimes the tedious and endless tasks around the home—this in contrast to her husband's thrilling and ofttimes dangerous activities outside the home.

Whether this arrangement of yesteryear was satisfactory is hard to evaluate. Generations ago, people didn't spend much time on talking about "man's rights," "woman's rights," or "children's rights"; people did what conditions around them suggested and thus husband and father had family activities as wife, and children fell in with that system — either voluntarily or grudgingly.

Came the Revolution

When cultures change, people and their tasks change too. Whether people change culture or whether culture changes people is difficult to determine; probably both are true. Our concern is to recognize that we will always be living in a dynamic, changing culture. In recent years, the change has come so rapidly that man's effective adaptation to change has often been a prime problem for him.

These drastic changes of recent years have naturally tended to influence the rloes of man, woman and child. Nations at war demanded workers at home, while men were fighting the battle. Obviously the labor market had to be women. A post-war, mechanized and materialistic world has needed an increasing number of workers and has discovered that women are obviously better fitted for certain tasks than men. On the other hand, man has been in such a fiercely competitive situation that he has frequently had to abdicate his home activities. As a result, his role as a father is often limited to a few hours per week in the evening and a little more time over the weekend.

Our mechanized and modernized society has also enabled woman to do her home chores in a more efficient way. Frequently she has the energy and the time to take a position outside the home.

As far as the church is concerned, the changing role of man and woman has brought changes in our church's program, some improvements, and some problems. That women are taking increasing responsibilities in the church is evident. Today a majority of our teachers in our church schools are women, even though it would be an advantage to have more men teachers or more husband and wife teams teaching. The United Lutheran Church Women has, through the years, been a strong organization, an organization whose budget has passed the million dollar mark in recent years and whose work is booming. Most of our chancels are cared for by women of the congregation and many of our social mission activities are in the hands of the women of the congregations.

Lest it seem that man has abdicated his role completely, the recent evangelism missions and the stewardship sector projects are signs that man is coming into his own in our church. The remarkable activity of the Lutheran Laymen's Movement is another sign of vigor in today's United Lutheran Church in America.

My plea is that somehow man will be able to assume his role in the home, the church and community and at the same time give his due to his work, his recreation and other activities. Every time I sing "Ris-

Up, O Men of God" I think of the you think of the role that man is latent power among the men of our playing in the families and church great church. Man to man, what do activities of your congregation?

Molding Men

BY AUBREY MAUNEY

"Molding Men" was the cover title the report issued to the 48th Anual Meeting of the National Coun- of the Boy Scouts of America in hicago on May 16 and 17.

Scouting, it was reported, is mold- boys to become useful Christian en in 58,131 units sponsored by e churches in America. Of these its, 5,011 are Lutheran sponsored. outing in partnership with our urches is making great progress molders of men. The membership growing. The influence of the pro- am is ever widening in its influ- ce. The program is being enriched. During 1957 there was the great, lorful Fourth National Jamboree Valley Forge attended by more an 52,000 scouts and leaders. The v. Frans A. Victorson, an Augus- na Lutheran pastor from Michigan d chairman of the National Lu- eran Committee on Scouting, was aplain general. In addition to the eat Protestant service at the jam- ree there were two special Luther- services.

The 48th Annual Meeting was at- nded by more than 2,500 devoted out leaders from all over America. l but a very few of the men at- nding these annual meetings con- rned with holding fast to Ameri- can traditions and building strong citizenship for the future are volunteers who give their time without thought of personal expense. They are top business and professional men from all over the country. Every man seems to get a personal lift and satisfaction from the association.

From its beginning over 28,000,000 boys have been Scouts. In the organization today are 3,460,971 boys and 1,290,524 leaders. "Together We Grow" is the slogan to meet the demands of 1958. In partnership with the churches the program calls for more dedicated trained leadership to give the scouts a quality program. Therein is the challenge to the men of the church.

For the first time during a meeting the National Lutheran Committee on Scouting called all Lutheran scouters to gather for a breakfast. Over sixty men were present from all Lutheran bodies. Among those recognized were seven men from the ULCA. Each group was given an opportunity to mention highlights on scouting in their churches. Emphasis was placed upon the church awards in the promotion of religious emphasis. The Lutheran breakfast is planned to feature the National council meetings in San Francisco

on June 5, 1959, and in Washington, D. C., on June 2, 1960.

Many of the same leaders attended the breakfast meeting the next morning of the Protestant Committee on Scouting. Reports were presented on Protestant scout units, church awards, chaplain service, presentations at church conventions and theological seminaries and about new displays and films promoting the church awards.

In growing physically strong, mentally awake and morally straight scouting in America continues in partnership with the churches "Onward for God and My Country."

Topic

(continued from page 9)

against evil. They are kept busy alleviating or eliminating troubles, ills in body and mind, misunderstandings in home and neighborhood, disturbances in the nation and in the world, breakdowns in machinery and in the economy. Sin looks like just another kind of trouble. And since it is the kind of evil where man recognizes special responsibility, there is more reason to fight against sin than against anything else.

Difficulty in Getting Rid of Sin

At this point, however, experience with sin often becomes confusing because men lose so many battles against sin. The situation can well be illustrated from the opera *Andrea Chenier* with the character Girard. Girard is a servant who joins the French Revolution to overcome the evil results of the sins of his master and of the whole aristocratic class. Even after the success of the revolution, however, his life appears a little less than satisfying because he and a fellow revolutionary, Andrea Chenier, are both in love with the same girl. To get rid of his rival Girard falsely accuses him of disloyalty to the revolutionary cause and wins a death sentence for the virtuous Chenier. In a moment of remorse, Girard laments his state. Though he had gained freedom from the aristocracy, he has become a slave to his own passions and to cheap sensations. He fought against the sins of others only to be enslaved by his own sin.

Is it any wonder a good man men say "What's the use?" To them, it looks as though it is useless to worry about sin. Lawlessness or at least indifference seems to make sense.

A further problem appears when a man becomes aware that what he considers worth while and good may from another point of view be bad. Or he realizes that good and bad are occasionally mixed together. A man works as a clerk in a hardware store. He is a good husband and conscientious father, trying to support his wife and children. He does an honest day's work, trying to be fair to the proprietor who is paying his wages. One day, in the course of a police investigation, he learns that an innocent hammer that he sold to a man has been used for evil. The hammer was purchased with the express intent that it should be used for the murder of a wife and mother-in-law.

Does this confuse you? Look at it this way. A deed can be ca

evil because it is done with an evil intention. It defies all standards of righteousness either of human society or of the Bible. Then we would generally find it easy to say the doer has committed sin. But here is an instance where a person can undertake a task approved by his society, do it for a good reason, and still there will be sin involved.

The error of spending too much effort at refining the understanding of specific sins has been illustrated over and over again. The many changes and the great variety of circumstances are difficult to take into account. More and more rules are needed to cover new situations until life is narrowed under ever harsher restraints. Old customs last beyond their usefulness and actually do harm instead of good. Some types of personality are crushed. Mingling with those who do not accept the standards is restricted until the possibility of serving outsiders becomes impossible. Subtle interpretations of the law arise to make folly of it. Legalism proves as bad as license.

Christian Morality

When a Christian contemplates the predicament of many other persons in grappling with sin, he will recognize one great difference from himself, a tendency to ignore God. He will also recognize a similarity, a necessity to live in society and to be concerned with many specific wrongs. The Bible brings God and morality together.

Like the common view of sin, the first three Gospels and the book of Acts use the word "sin" almost exclusively in the plural. The Old Testament laws, the ethical teachings of the prophets, of Christ, and of the apostles, all demonstrate a concern for specific wrongs.

In order to speak about the many sins as one kind of evil, the church has used the term "actual sin." Actual sin does not mean sin that is *really* sin in contrast to sin that is not really sin. The term *actual* comes from thinking of sin as acts, sinful acts of thought, word, or deed.

So both the Bible and the church have agreed about the importance of defining what are usually called morals. It is as though God were saying, "I am so concerned about life on earth, that when men do anything wrong it must be recognized as a sin, even as a sin against me." In Psalm 51 a sinner confessed to God, "Against Thee, and Thee only, have I sinned." When the Old Testament prophets spoke about adultery or drunkenness, social injustice or greed, they insisted the offenders had turned away from the Lord.

Paul could equate covetousness and idolatry (Colossians 3:5). For a modern man the equation is difficult. He may not think of sin at all when he is aware of his desire to keep up with the Joneses, or of his desire to have what others possess who are "better off" than he. Or, if he is one of those "better off," he may not consider it covetousness to be concerned with only his own security, or to take pride in a greater success than others enjoy. If a man does feel a little guilty over his attitudes, as often as not he won't think he has offended God. He will only feel ashamed that he has been un-

charitable to a neighbor or a friend. God is left out and the man's view of sin is unchristian.

If the Christian is a person who has acknowledged his moral responsibility to God, does it follow that he will have a perfect understanding of what is right and wrong? And does it mean that he will be able to live up to his understanding? If you were to answer, "Yes," to the first question, you could not explain the quarrels about what is a sin and what is not. As you know, there are many differences among Christians on moral questions. If you could answer, "Yes," to the second question, there would be no need for the confession of sins in the worship service.

The Reformation provided an illustration of how even Christian ways of measuring sin could need to be changed. Luther knew how people in his time had suffered from believing life in a convent was holier than living in the work-a-day world. They fretted unduly about failures to keep holy days and rituals. So the creeds of the Lutheran Church suggested a fresh approach to daily work, family life, citizenship, education, and churchmanship. Christian consciences were re-educated by reviving the biblical view of life.

That Christians can make mistakes in evaluation is all too apparent. One amusing and at the same time tragic example was provided by early missionaries in Polynesia. Out of moral scruples, they required converted natives to wear clothes. The natives enjoyed the bright calicoes, but after they had waded through streams, they were chilled by the moisture that clung to the cotton and they contracted pneumonia, which proved fatal. Of course the missionaries had acquired their ideas of propriety from outside the Bible without realizing it.

How shall we explain this quandary? On every side a man is made aware of sins. Yet when he tries to do something about them he has the most difficult job ever, and it begins to look as though the best he can do, often, is to choose between two evils.

Original Sin

The doctrine of oiginal sin provides an explanation. It tells us sin exists everywhere that man does. It is a part of man's being from the time of his origin. So the sinner says in Psalm 51, "In sin did my mother conceive me," not because it was wrong for the woman to have a child, but because the child like every other human was marked by sin from the earliest moment of its existence.

When we speak of sin in this way, there is quite a difference from thinking of sin as many specific acts. Original sin is a *condition.* It is not something man does, but something he is or has. Because Paul thought of sin primarily in this sense, he preferred to use the word "sin" in the singular.

In order to define original sin, theologians have used the term *concupiscence*, that is, an inclination to evil. Such deep seated perversity in human nature is seeen as the only adequate explanation for the universality and unavoidableness of actua

ns. It explains the elusiveness of e better world, the difficulty of aracter building. While mankind vances on many fronts, moral ogress seems negligible. As indi- tions of this fact, it seems almost necessary to mention juvenile and rental delinquency, international wlessness, and so on and on.

As the definition continues it ows original sin is also an incli- tion away from something. In fact, e inclination toward evil results m this other inclination, the in- nation away from God.

The doctrinal statements agree th the Bible. As the doctrine eaks of a wrong inclination, the ble uses a word for sin which ans to miss the mark. Another notation of a biblical term indi- es a deficiency, and the doctrinal velopment dwells upon lack of st in God. When the Old Testa- nt uses the same word to speak out a rebellion, it is seen how werful the evil of sin really is. It dicates open opposition to God.

Now we can understand why rules, s, and customs can never define man responsibility in any ultimate m. Our real obligation is directed God. And we can understand how is said that man is born in sin. is born without faith in God, as be seen in a child, who has no ught of God unless he is taught. d we see that the worst sin is the e for everyone, lack of faith in d.

Sin as a break with God cannot known by the same method that s against men may be recognized. ial processes alone are not enough. A man's conscience and his guilt feelings do not lead him to God, as is evident from the many guilt-burdened people who never become Christian. Original sin is known only by God's revelation.

When we are faced by the facts of our existence, we generally raise several questions. Sometimes the investigation reveals rebellion within us. We would like to deny the facts, as though to reason against them would make them untrue. No, the facts will remain. On the other hand, it may well be that humans will never understand enough to find answers for all their questions. The doctrine of original sin shows that sin lies so deep in human nature that knowledge of sin will always be incomplete. Like everything else that has to do with God, the imperfection of our response to him will remain somewhat incomprehensible. But perhaps to be honest and face our questions will help us to see the facts more clearly. Let us consider some of these questions.

Question One. How did original sin originate?

Original sin is as old as the human race. That is what the familiar story about Adam in the Garden of Eden tells us. Though man was not created bad, he immediately became bad through the misuse of his responsibility.

Question Two. Why should all humanity suffer for the sin of one man?

The doctrine of original sin shows us the unity of humanity. It is strange we should wish such unity

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did not exist. It shows how selfish and uncharitable we really are. We would be satisfied to know that some persons were evil, sinful, and miserable so long as it were not us. What a contrast that presents in comparison with the way of Christ.

God has always intended mankind should be one. Of course men devise countless ways to obstruct God's purpose. Men strive for security, prestige, and whatever strikes their fancy, by pitting themselves against each other, either as individuals or as groups. The temporary nature of their attainments shows the futility of their efforts, and so does the Genesis account.

Man who had been created for blessedness fell into sin, but God saw to it that the evil was not intensified by a permanent division within humanity. Ever after the fall, misery had a built-in relief valve, whereby the common sharing of suffering by all humanity provided a source for sympathy and kindness. To the degree that men were alerted to the mutual expectation of trouble, they forsook conflict for co-operation.

Mankind's unity in sin is reflected in many ways that are easy to see. Whole groups bear the consequences from the sins of one person, as whe a family suffers for the weaknesse or crimes of a father or a son, mother or a daughter. Conversel a criminal's life can be explaine not only by his own wrong dec sions, for which he must in an case be held responsible, but als by the bad environment which ma be the result of sins of omission commission on the part of numbe less individuals. The fact can scarc ly be denied that humans are boun together in an inescapable manne a fact which God intended for o good.

Question Three. Would it not l more fair if each man were given fresh chance?

The doctrine of original sin te us the result might not be differe even if we were not bound to Ada in the unity of humanity. In Ada we can see ourselves. He is wh man is like. The name Adam mea *man*, as if he represented all me as though he contained all men.

If every man born into the wo were as innocent as we sometim say babies are, then there is eve reason to believe every man wou still repeat Adam's sin. We rea out for what God has forbidden. N that we must. Not that God has c ated us so that sin is inevitable. Y in the limitations and potentialit that are ours, we seek what c never be, what never should Adam stands forth from the stor page as a picture of Everyman.

None of us has any reason to lieve he would ever have beha better than Adam. We might ha

ehaved worse and raced with Eve o get to the tree first.

Question Four. Would it not have een better if God had made sin mpossible, or if He had not made nan at all?

If sin had been impossible, there ould never have been a man. That s to say, man is the creature with ne freedom to sin, which is the reedom to reject the source of his fe, the freedom to defy God. With- ut that sort of freedom, there would e no man. There might be a high ass of ape or some other creature, ut not a man. For what makes a nan is not upright posture, nor the netacarpal thumb, nor a superior egree of intelligence; but what akes a man is a relationship with od, which includes the possibility f rebellion against God.

We may be tempted to think it ad been better if no creature with ich tremendous potentialities had er been created. From the human oint of view, we can easily draw is mistaken conclusion when we e overcome with the horror of agedy and catastrophe. But the enesis story like others in the Bible ows a different way of thinking, nich belongs to God. God tells us at human life is worth while, even th all its difficulties.

God's ultimate way of showing us e worth of a sinner's life came to in Jesus Christ. God was willing give his son to rescue men from n.

When we try to summarize the swers to all our questions we may , the study of original sin shows us that life does not come in a "Do-It-Yourself" kit. Sin is not just something you *do*. It is something you are. And it is not something that concerns you in isolation, all by *yourself*. It is something you share with all the rest of mankind. Finally, if anything can be done about sin, somebody else will have to do it. Salvation from sin can never be a do-it-yourself matter either.

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Conclusion

The understanding of original sin must finally be sought at the foot of the cross. If sin were something man could conquer, Christ would not have needed to come. Since man could never attack sin at its roots, and since his every effort failed to connect with a telling blow, God acted. What man could not manage, God accomplished.

We may be impatient at the way God worked. We don't like crosses. After Christ had died on his cross, he still left us our crosses to bear in order that we might know better what he had done. In our suffering we understand the weight of sin and our need for Christ.

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If we are honest about original sin, we shall see the urgency of using every means to counteract it. For the time being we cannot escape sin. That would mean to leave our crosses and lose *the* Cross. In baptism God has granted forgiveness for original sin so we need not be unduly concerned about guilt, but he has not removed the sin. We live on in imperfection, but also in faith. In the Lord's Supper and the Word we receive Christ's help to struggle against the many specific sins that grow out of original sin.

We enter into the battle of life beside our fellows, Christian and non-Christian alike, because all of us are sinners. We work with other Christians to call non-Christians to a knowledge of the truth and to share in God's forgiveness. We work with the non-Christians to serve the needs of earthly life. But we do our work for a different reason than the non-Christians. They do it for what they get for themselves. To the extent that God overcomes the sin in our lives, we work because we know we can do something about evil, since God has done something first.

We do not work without hope. For we know there shall be a day for an end of crosses and an end of sin. The relationship with God is already restored and God's grace works in human life. Sin no longer remains as an uncontested power in human affairs. God will gain the final victory.

●

Pensions

(continued from page 5)

church, all of these ministers will have had the opportunity of being fully covered under the Social Security program.

The Board of Pensions is presently receiving an annual appropriation of $796,000 from the church. These monies come from benevolent sources, the contributions that you and the rest of us place in the benevolent pocket of our church envelopes.

All church members have a right to know why the Board of Pensions requires such a large annual appropriation. That is particularly true since the vast majority of the congregations of our church are contributing 8% of the pastor's salary to his membership in the Contributory Pension Plan. Why then, many ask, should we be required to contribute such a large sum in addition?

The answer is rather obvious, isn't it? The Contributory Pension Plan went into effect only as of January 1, 1945. If our church had been far sighted enough to have adopted such a plan a score of years before (at the time the Endowment Fund was raised, perhaps in lieu of the Endowment Fund) we would not find ourselves in this situation today.

The ministers presently retired would then have been able to have

built up an accumulation in the Contributory Pension Plan which would now provide them with an annual annuity comparable to, perhaps even greater than, the pension they are presently receiving. Our church did not do that. Consequently we now have the option of saying to such ministers, "Well done, go in peace, Be warmed and fed. God bless you"; or we can help provide them with the wherewithal to be warmed and fed.

Our church has chosen the only proper course. We are doing the better, but it is costing money.

Several simple problems in arithmetic will illustrate the point:

1. Take the 137 ministers listed above who retired before the Contributory Pension Plan went into effect. They are receiving a pension of $1,200 a year, approximately $150 of which is derived from income earned on the Endowment Fund. The remainder, or $1,050, comes from benevolent sources. This item costs $143,850 a year.

2. Take the 181 ministers listed above who retired after the Contributory Pension Plan went into effect but no later than June 30, 1956. They are receiving a pension of $1,200 a year, approximately $150 of which is derived from income earned on the Endowment Fund. Their average annuity under the Contributory Pension Plan is $200 leaving a balance of $850 to be paid out of benevolent monies. This item costs $153,850 a year.

3. Take the 473 widows listed above whose husbands retired before the Contributory Pension Plan went into effect. They are receiving a pension of $600 a year, approximately $75 of which is derived from income earned on the Endowment Fund. The remainder, or $525, comes from benevolent sources. This item costs $248,325 a year.

4. Take the 135 widows listed above whose husbands retired after the Contributory Pension Plan went into effect but no later than June 30, 1956. They are receiving a pension of $600 a year, approximately $75 of which is derived from income earned on the Endowment Fund. Their average annuity under the Contributory Pension Plan is $100 leaving a balance of $425 to be paid out of benevolent monies. This item costs $57,375.

To provide the present pension for these four groups alone requires an annual appropriation from benevolent sources of approximately $603,400. In addition to these groups there are the disabled pastors numbering 71 whose pension of $1,000

PERMANENT SPARE TIME JOB

Man wanted for your community for pleasant work that will increase in earnings year after year. **Your time the only investment.** Earnings equal or better than your present job for the time spent in this work. The requirements—to be a respectful citizen, church member, a friendly disposition, capable of meeting people, a permanent address, car and someone at home to answer the telephone.

We have men in management positions, part time salesmen, postal clerks, firemen, college students, retired ministers, etc.

Many use the money for special projects—to buy a home, educate children, etc. Write for further information giving facts about yourself, present work, former work and the amount of time you can devote to this work.

G. S. Smith
309 Davidson Road
Nashville 9, Tennessee

United Lutheran Church Men

231 Madison Ave., New York 16, N. Y.

The Men's Auxiliary of the ULCA

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Executive Secretary

Howard L. Logan
231 Madison Ave., New York 16, N. Y.

a year comes largely from benevo
lent monies. Then there are the chi
dren numbering 100 whose benefi
of $100 a year comes entirely fro
benevolent sources.

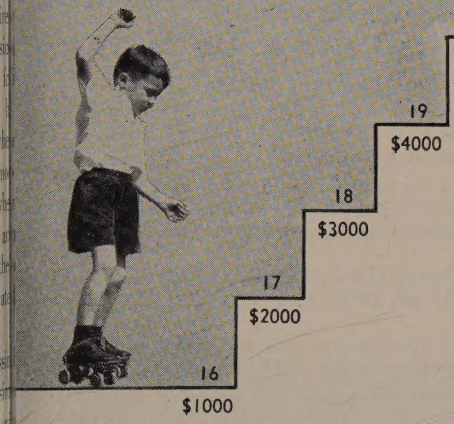
It can readily be seen why th
Board of Pensions requires a pre
ent annual appropriation from th
church of just under $800,000. Th
figure will decrease in time as
greater portion of the pension ro
is made up of those who will receiv
larger annuities under the Contrib
tory Pension Plan by virtue of the
longer participation in the plan.

Certainly there can be no questio
as to the worthiness of our retire
pastors to receive such a pensio
from the church they served f
many years. Neither can there
any question as to their need whe
we remember that they served mo
of their ministry at a time whe
salaries were pathetically small a
now are compelled to live out the
latter years in a period of inflat
costs.

One retired pastor in expressi
his thanks to the Board of Pensio
and the church for his pension, ep
omizes many in our pension fami
when he writes:

"I have now reached 86 and a
happy to still be able to render so
service. I note that during the
years, I have held 9,137 services..
began my ministry at $360 a ye
but after two years I reached $4
and then after 10 years I receiv
$700 plus a house. Then I was al
to marry. But never being able
save much, we appreciate the g
erosity of the church in the h
rendered in our latter years."

From Boy to Man
and to
MAN-SIZED PROTECTION



The Escalator Policy

This policy for young people has a built-in escalator feature that raises the protection from $1000 to $5000 WITH NO INCREASE IN PREMIUM.

From age 0 to 16 the policy provides $1000 protection. Then as responsibilities become greater, the protection increases to $5000 at the rate of $1000 per year from age 17 to age 20.

Important, too, is the feature permitting conversion to permanent types of life insurance at any time before age 35. This protects priceless insurability.

Insure with an Old Line Company -- it does make a difference!

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

PACIFIC LUTH. THEO. SEM.
2770 MARIN AVE.
BERKELEY 8, CALIF.

At 43 he thought he couldn't afford more insurance,—*but*

Brotherhood Provider gave his family $10,000 extra protection now...

for just $6.27 per week (on an annual basis) and he gets all premiums back at age 65*.

Like many of us, this man knew he really should have more life insurance while his children were growing up. But he thought he couldn't afford more protection. His expenses were heavy, and he felt he should be saving for retirement, too.

He found that Lutheran Brotherhood's Brotherhood Provider Plan is specially designed to let him get protection *and* build savings. And here's why:

Actually, the Provider is like a savings account for him—with one tremendous difference: *family protection.* His family is assured of an extra $10,000 if he should die.

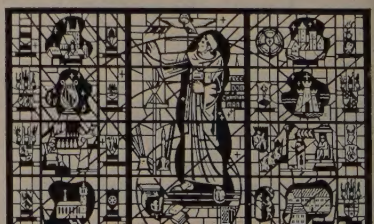
When he is ready to retire, he can withdraw *all* the money he has deposited as premiums.* This means that he has had $10,000 insurance protection for 22 years as the interest on his savings. His Brotherhood Provider policy is a cash reserve, too. In time of need he can borrow up to the full cash value without losing the rest of his insurance protection.

This is one of the reasons we say Lutheran Brotherhood offers *living benefits* for Lutherans. And the Brotherhood Provider Plan is just one of many insurance plans tailored to help you protect your family and provide for your retirement years.

Talk to your Lutheran Brotherhood representative, or write today.

**Based on current dividend rate, which is not guaranteed. The actual amount may be more or less than the total of premiums paid in.*

Free on request—Beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.



LUTHERAN BROTHERHOOD

701 Second Ave. S. • Minneapolis 2, Minn.

Living benefits for Lutherans